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The Pacific Journal of Theology

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SUBSCRIPTIONS

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FROM THE EDITOR

We had hoped that we might have had some comments for publication on some of the articles in our last issue. Please do not hesitate to write to the Editor on any matter in any article with which you either strongly agree or disagree; for we do want to make this Journal a real means of communication between Christians in the Pacific.

We also hope you will keep the Editor informed so that significant news items may be recorded.

One item of personal news we are glad to share with our readers. Many will have been concerned about the health of the Rev. Dr. John Bradshaw, our first Editor. We have heard from him since his operation on the gall bladder and we are glad to pass on to our readers that he has made an excellent recovery should soon be restored to full health and vigour.

Our readers will note, with interest, that the Rev. Vavae Toma gives information that Miss Freda M. Dearing, of the Theological Education Fund, will be visiting the Pacific sometime between March and June in 1965. The work of the Theological Education Fund is already making a mark on the life of our Churches, and we may be very sure that its importance will increase with the years. Further this Journal owes much to Miss Dearing. It was she who helped us to secure the support of our Advertisers. We look forward with eagerness to meeting her and may be very sure that God will use her greatly as she meets the Principals and Tutors of our Theological Colleges. She will find the Pacific a friendly place.

By the time this Journal reaches most of our readers we shall be well into the year 1965 [for postal services are still slow in the Pacific]; nevertheless, we wish all good things to our readers in the New Year, and we would especially pray that God's blessing will attend all preparations for the next Conference of Churches and Missions in the Pacific.

FROM THE SECRETARY THE 1966 CONFERENCE

It was hoped to hold the 1966 Conference in Lae, New Guinea, if the Evangelical Lutheran Church of New Guinea invited it. Unfortunately, word has come from there, that they are not available this time for such a purpose for they at the moment have some difficulties within their own house which need putting in order. They are still looking forward to invite probably the next Conference to be held in their place but not this 1966 one.

In view of this, the Conference Committee, therefore, is seeking for another place meeting for the 1966 Conference. Churches concerned will be informed when a place is found. Dates of the Conference have not yet been arranged and probably the final arrangements for these will be made at the next meeting of the Committee in Tonga in the last week of April 1965.

THEOLOGICAL EDUCATION FUND AND THE PACIFIC

Between now and the August 1965 meeting of the Theological Education Fund, it is hoped that all the main areas of T.E.F. concern will be visited by a member of their staff, in order to interpret and discuss the new T.E.F. mandate so that proposals may be considered at their next meeting.

After January 1966 the Pacific will be in the area of the T.E.F. associate Director, Dr. C.H. Hwang, who will be visiting it, and other places in the Far East, intensively and extensively. But it was felt that the Pacific should not be omitted, if at all possible, from their visitation during 1965. Miss Freda M. Dearing, therefore, has been asked to undertake this journey. Miss Dearing was in the Pacific for a very short time helping secretarial work at the first Consultation on the Pacific Theological College, which was held in Suva in 1961, so she has a slight familiarity of the Pacific.

I am sure, all Principals of existing theological schools in the Pacific will be contacted by the T.E.F. to indicate their plans for the future and to invite cooperation. Miss Dearing will not be available to do an island tour and to go to all schools. That

would be impossible. But she might allocate a month, sometime between March and June 1965 as follows:

- 2 weeks in Papua and New Guinea
- 1 week in Fiji
- 1 week in Samoa and Tahiti.

CANOE AND MISSION IN THE PACIFIC

Last July when I was attending the service of the inauguration of the Conference of the Methodist Church in Fiji, I was very interested to see that the emblem of the Conference was a Fijian canoe under sail, bearing the Cross. By canoe, the early preachers carried the Gospel to numerous islands of the Pacific. The canoe signifies the essential missionary nature of the Church.

Last November, when I was in the island of Mare in the Loyalty Islands, I was taken to see the canoe which carried the first two missionaries who went in 1841 to preach the Gospel to the people of Mare, and later it spread to other islands such as Ouvéa, Lifou and New Caledonia. This canoe now is rotting away and no longer sails, but it is used as the grave of one of the two South Seas missionaries mentioned above. Today, that canoe still rests on the high coral cliff at the height of about ten feet, facing the very spot where it first landed, carrying the Gospel to these isolated islands. Why is it that this missionary is buried in his canoe? Because, according to the tradition of Mare Island, it is the most high honour that can be given to the person so buried, for he has done an outstanding deed for his people.

The first two missionaries mentioned above were Samoan whose names were Tataio and Taniela. They first arrived at the place called Ro, in Mare island. As they were paddling towards the shore, they came across a fisherman who was an orator of the high chief of the island. They explained to him the reason why they had come there, and after they pulled their canoe on shore he took them to the chief to see if he would permit them to preach the Gospel. The chief, when he heard of this, ordered his magicians to use their power to bring death to the two gentlemen. Fortunately, the magician's power did not work, and that made the chief convinced that the God of the missionaries was stronger than his gods. Thus the Gospel was permitted to be spared throughout that island and others in its vicinity. While the Gospel continued to influence the people of the island, one of the two Samoans went back home, because of illness while the other stayed on until he died and was buried in his own canoe. This canoe with the bones of that Samoan is still resting on that very spot where they first landed.

I gathered this story not from a church History book of the Pacific, but from the lips of the great grandsons of Mare whose ancestors first accepted the Gospel in that very island. The name of the high chief of the island who gave permission for the Gospel to be preached out is Naisseline, and his orator's name is Iatene. I met the great grandson of the orator whose name is Eatene Eatene. He lives right near this place where the first missionaries landed.

Standing on this very spot, looking at the rotten canoe carrying the bones of this South Seas soldier of the Cross, I said to myself, "this place is sacred." It is very interesting to learn that by canoe, the early preachers not only carried the Gospel to and fro, but in it the missionary is buried.

VAVAE TOMA

DISTRICT BIBLE STUDY CONFERENCES

The following five Bible studies are being used for District Bible Study Conferences [Mafutaga] in the Congregational Christian Church in Samoa. The aim is to deepen the faith and fellowship of the churches through the study of the Bible and relating it to the life of the people now. Besides the Bible study, papers on various subjects are presented, and there is time for recreation, games, drama, films and a concert.

The Bible study session which begins each day is divided into two parts. In the first part the Bible is studied together under the leader. The aim is that the people should all study the Bible so that they will discover what it says to them. Hence the form of the headings as questions.

In the second part the conference divides up into groups under leaders already appointed to discuss the questions which attempt to relate the passage studied to the life of the church and people here.

It will be noticed that on the last day there are no discussion groups. The Bible study is followed by service of Holy Communion. The studies are in Samoan. The quotations in this article are from the R.S.V.

THE COVENANT

Introduction.

The word "covenant" is a very important word in the Bible. The two main parts of the Bible are called the Old Covenant and the New Covenant. Many important words in the Bible, especially the Old Testament, can only be understood rightly if we know what "covenant" means.

We must remember that the Hebrew word ['Berith'] and

the Greek word ['diatheke'] do not mean exactly the same as the Samoan word 'Feagaiga'.

In our Bible studies this week we will study five passages in the Old and New Testaments.

1 — THE COVENANT WITH NOAH - Genesis 9:8-17.

Read through the verses together. When was the covenant made? See 9:11. See also 6:5-8. It was made after Noah and his family and the animals had been saved from the flood. People would not be sure of their future. Would great trouble like this come again? Would God's anger burst forth again and destroy all living things? Could God be relied on to preserve life in the world?

Who made the Covenant? Read all the verses.

Make a list of the different verbs used to show that it was due to the action of God alone. See 9.8 9.9 9.11 9.12 9.15 9.16 9:17. [Notice the use of the word 'establish'.]

With whom was it made? See verses 9, 10 and 17. In the first place it was made with Noah and his family, the father of preserved mankind. It included all his descendants [all mankind-including us!], and all living creatures.

Why was the covenant established?

See 9.11 and 15. It is not only that God will not destroy the earth with a flood.

See also 8.21-22. Despite man's sin God will preserve the earth, and will ensure regular seasons, harvests etc.

See also 9.1-3. The promise given to man before the fall is repeated.

All animals and plants are given to man to use and control.

See also 9.4-6. Animals and men that kill men are to be put to death. Men are given authority to preserve life by taking action against all that seeks to destroy life. This is the foundation of custom and government. [See Romans 13:1-7. especially verses 3-4]

Thus God promises in this Covenant to preserve man's life on the earth by protecting him from disaster, providing food for his bodily need, protecting him from animals, and setting up an order of society and government, without which human life could not survive.

It is a covenant to preserve the life of sinful man on the earth. What sign was given? Look at verses 12- 13

Why was the sign given? Look at verses 14-16.

It was given as a reminder. The rainbow would always remind men that God remembered his covenant with mankind to preserve the world. [We will notice that all covenants have a sign to remind

each party of the covenant. Otherwise men would forget so easily].

QUESTIONS FOR DISCUSSION.

- [1] How do custom and Government preserve the life of sinful men in the world? What methods should they use to restrain lawlessness?
- [2] Are there some things that Government and custom are not able to do to make man's life truly blessed? What things?
- [3] If we are co-workers with God as Christians, how should we treat the living things that God has made?

II — THE COVENANT WITH ABRAHAM - Genesis 17:1-10.

[See also Genesis 12:1-4].

The covenant with Noah was a covenant to preserve the life of sinful man upon the earth. It did not cure his sinfulness. 'The imagination of man's heart was still 'evil from his youth.' Chapters 3 to 11 of Genesis show the effects of man putting himself at the centre. This is especially clear in the story of the Tower of Babel. Man's pride and disobedience lead to misunderstanding, division, scattering.

In chapter 12 of Genesis we see God's new beginning. Read Genesis 12:1-4. One man obeys God's call in faith. Later Abram's call is sealed with a covenant. **Read Genesis 17:1-10.** Who made the Covenant? Look at 17:1-2. Notice again

Thus the Covenant with Abraham was a covenant of promise. The promise was one of blessing to his descendants and to all families of the earth. So we who are the descendants of Abraham by faith, who have received the blessings of the promise, are to be a source of blessing to all families of the world.

QUESTIONS FOR DISCUSSION

- [1] Circumcision is the sign of entry into the Old Covenant. What is the sign or symbol of entry into the people of the New Covenant?
- [2] The prophets criticised the people of Israel because they were 'uncircumcised in heart'. Circumcision became an external rite instead of a sign of real faith and obedience of the people circumcised. Do we treat baptism in the same way? What can we do to make Baptism a real covenant of promise, faith and obedience?
- [3] Why did God choose one family of all the families of the earth to be specially his? Why are we called to be members of his church?

How the initiative lies with God. See also 12:1

God speaks, makes, promises, establishes.
With whom was the covenant made? See 17:1-2 17:7.
What did God promise?

Look first at what God promised Abraham at the time of his call.
Genesis 12:2-3 What was the ultimate purpose of the call and the promise?

[Many times the descendants of Abraham were tempted to think that they were called for their own blessing only].

Now look at what was promised at the time of the making of the covenant. Genesis 17:2 17:4-6 17:7 17:8.

Which of these promises is the most important?

What did God demand of Abraham?

Look at Genesis 12:1. He had to put God first in faith and obedience. Look at 17:1. What is the meaning of the phrase 'Walk before me'? 17:9-10

What was Abraham's response?

Look at 12:4 17:3 17:22-27.

What was the sign of the covenant?

Look at 17:9-14

III — THE COVENANT WITH ISRAEL - Exodus 19:1-9; 24:318

Many times it seemed that God's promise to Abraham would not be fulfilled. The descendants of Abraham became slaves in Egypt. They groaned under their cruel bondage. They did not have the will nor the power to free themselves.

Then God raised up Moses. Through him God worked a mighty act of deliverance from the powerful Egyptians. Just as Abraham had been called by God to leave his own family, tribe and city, so now God called the family of Abraham out of Egypt. God acted first to save. The covenant was made on the basis of the saving act.

Read together Exodus 19:1-9.

Where was the covenant made? Exodus 19:2.

When was the covenant made? Look at Exodus 19:1-2.

The events of their escape from Egypt would still be fresh in their minds.

Who made the covenant? Ex. 24:8.

Look at Ex. 19:3-6. Notice again all that God does to establish the covenant.

Why did God want them to be his covenant people?

Ex. 19:5-6.

"My own possession among all peoples." What does this mean? See also Deuteronomy 7:6-8. "A kingdom of priests." What does this mean? A priest was a mediator between God and the people. He offered sacrifices on behalf of the people, spoke God's

message to the people. He was set apart to serve God on behalf of the people. Israel was to fulfil this function on behalf of the peoples of the world. Each Israelite was to be set aside for the service of God. "A holy nation." They were to be a people set apart for God. This was a privilege. It also meant they had to be holy in practice. The purpose of the law to show how they were to be holy in every part of their life as a nation. "Be ye holy..... for I am holy".

What did God demand of Israel? Look at 19:5 "Obey" has also the meaning of listen. Look at 19:9 They were to listen to God through his servant, Moses. Look at 24:7 They were to listen to the written words of the Book of the Covenant.

In chapters 20-23 we have the Book of the Covenant. [Most scholars say these are some of the oldest laws of Israel. The laws were expanded and rewritten in the following centuries as God spoke again through the story of God's covenant with Moses in new situations].

There is not time study these laws now. They demand that God alone should be the God of Israel. They demand that the relationships between members of the covenant community should be based on truth, right dealing and good-will. Their life should reflect God's dealing with them.

How did Israel respond to the Covenant? Exodus 19:8 See also 24:3, 7. Exodus 20:18-20. See also Deut. 5:28-29.

What was the sign of the Covenant?

See Ex. 24:4-8. It was sealed by sacrifice. [So also the covenant with Noah and Abraham]. The blood was thrown on the altar [The sign for God] and the people. Israel and God were to share a common life. [The blood is the life]. The chief sign for recalling the covenant were the feasts, especially the passover.

QUESTIONS FOR DISCUSSION

[1] What is the use of laws?

[2] Should we frighten people to make them good, or make them church members? Can we really make people good by the use of fear?

IV — THE NEW COVENANT PROMISED - Jeremiah 31:31-34.

The history of Israel tells how quickly and how often the Covenant people turned away from their covenant God. Several times in their history there was an attempt to renew the covenant relationship by an act of repentance and obedience. One time was when Jeremiah was a young man.

Under King Manasseh Judah had turned away from the covenant God. When Josiah was made king it was felt that something

must be done to recall Judah to her true worship. The Book of the Covenant was found in the temple while repairs were being made. As a result, King, leaders and people made an act of national repentance. The covenant was renewed. Read 2 Kings 23:1-3.

Heathen worship was removed from the country, worship was centred in Jerusalem, and the feast of the passover was celebrated again.

Jeremiah supported the reform. [See Jer. 11:6-8]. But he was quick to see that it did not go very deep. [See Jer. 7:3-4]. The reform led to no change of heart. Jeremiah prophesied disaster. In the end disaster came. The Babylonians destroyed the city and the temple and the people were carried off to exile. Most people thought that this was the end of their covenant relationship with the Lord.

It was in this situation that the new covenant was proclaimed. Read Jeremiah 31: 31-34. How many times are the words "Says the Lord" repeated? This indicates the importance of the message.

In what ways was the old covenant unsuccessful? Jer. 31:32 31:33 31:34 One of the repeated criticisms of the prophets was that the people did not know God. [Hosea 6:6; Is. 1:3]. Jeremiah saw that the priests [Jer. 2:8], prophets [23:21-22], and people [8:1] did not know God. That was the source of evil in the land.

What was promised in the new covenant? Jer. 31:33. What is the meaning of the phrase "put my law within them"

What is the meaning of the phrase "I will write it upon their hearts"?

Jeremiah often spoke of how sin was established in the human heart. [e.g. 17:1]. The knowledge of God's will is to be more deeply established than sin.

31:34a Look also at 24:6-7.

31:34b

The people in exile in Babylon and the people remaining in Jerusalem need this more than any other. They felt that they were clean cut off from God, their hope was lost. [See the proverb the people in Babylon used to say in Ezekiel 37:11].

God was still faithful to the covenant. His purpose was not to be set aside, Even when his people felt completely cut off from him, they could rely on him to act to renew the covenant so that they would still be his people and He would still be their God.

QUESTIONS FOR DISCUSSION.

1. Jeremiah saw that people did not keep the covenant with

God because the law was written on their hearts, there was no personal knowledge and experience of God, and they were not sure of God's forgiveness. Look at each of these things in turn and discuss whether this is true of our own church life too.

2 [a] Is sin or God's will written most deeply in our hearts?
[b] Does each church know God, or just know about him?
[c] Do we really believe we are forgiven by God for the worst things we have done?

V — THE NEW COVENANT - Matthew 26:26-29.

In the story of the covenant we have been looking at the history of salvation. We have seen how the covenant with Noah was a covenant to preserve the sinful world for a better hope. The covenant with Abraham was a covenant of promise, the promise of blessing to Abraham's seed that all families of the earth might be blessed; the covenant with Israel was the beginning of the fulfilment of the promise, a people set apart for God's service in the world. But yesterday we saw how the old covenant failed to bring each of the covenant people to know God; sin, not God's revealed will, was written on their hearts. Yet in the moment of deep despair the promise of the new covenant was made by one who had come to know God through the way of much suffering.

Let us now look at the story of the establishment of the new covenant. Read Matthew 26:26-29.

When was the covenant made?

See Mat. 26:26 and 17.

It was made at the time of the Passover. What would that recall?

Who made the covenant?

See Mat. 26:26-27.

Make a list of verbs referring to Jesus' actions.

His body was taken, broken, given for the life of the world. His life was poured out for the forgiveness of sins.

Who did he make the covenant with?

See Mat. 26:26-27 Mat. 26:28

What did Jesus Christ command his disciples to do? See Mat. 26:26-27 See also 1 Corinthians 11:24-25

Why was the covenant made? See Mat. 26:26-27. See also 1 Corinthians 10:16-17. Think of the meaning of the words bread, body, wine, blood. See Mat. 26:28.

What was the sign of the Covenant?

See Mat. 26:26-28.

Why was the sign given?

1 Cor. 11:24-25 1 Cor. 10:16-17 1 Cor. 11:26 See also Mat 26:29

We are called to be members of the people of the new covenant. The world has been preserved for a better hope. We have seen that hope fulfilled in Jesus Christ. The promise to Abraham has been fulfilled. We who are at the other end of the earth have shared in the blessing. We of the church are called to be a holy people, serving him on behalf of the world.

Now the God of Noah, Abraham, Israel, Jeremiah, calls us to the holy table to remember the body of our Lord broken, his life poured out; to share in the fellowship of his sufferings and death and victory; to show forth his death to the world; and to prepare for the coming of his Kingdom.

"Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in you that which is pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

BRUCE J. DEVERELL

THE CHURCH IN THE PACIFIC

[We are grateful to the Australian Broadcasting Corporation for permission to publish this talk, given in their series, "Plain Christianity" on Sunday, 2nd August, 1964.]

When I undertook to speak over this session on "The Church in the Pacific" I realised that I should have to speak essentially as an observer, with all the limitation that a month's official visit to three Pacific Islands must impose.

I have just returned from a visit to Tonga, Fiji and Samoa.

In last two countries, it was my privilege to officiate at the ceremonies which made the Church in each place independent of Australia. For more than a hundred years, the Church in Fiji has been under direction from an Australian Mission Board, while the Church in Samoa has been associated with the Church in New South Wales. Now, while the Australian Church will continue to help as it can with men and money, the churches in the Pacific will accept full responsibility for managing their own affairs. These churches will be equal partners with the Church in the various states of Australia as they meet together in general council; they will have the same autonomy as the churches in the Australian States for the conduct of their internal concerns.

I do not propose to give a recital of the happenings in the days of celebration. I want rather to give you my personal impressions of the Church in those parts of the Pacific which I visited. What I shall say is entirely a personal judgement, or series of judgements, but I trust it will be accurate enough to

afford those who are listening, and who have not seen the church in these communities, at least a sketchy outline of the task of the Church in the Pacific and the way in which that job is being tackled.

My first impression, which deepened as the days went on, was that here we have an essentially nineteenth-century expression of Christianity, according to the pattern which existed in Victorian, Britain. That may not come as a surprise to those who know that, in each of these three countries, the foundation missionary work belongs to the first third of that particular century. Yet, allowing for the difference between winning people to a new religion and transplanting a religion which you have brought with you from an old land to a new, the general pattern of religion in Australia has undergone radical changes while the Pacific Islanders, led, be it remembered, largely by Australian missionaries, present an expression of religious life very close to that which I knew in my boyhood before the first Great War.

There are, I think, some fairly obvious reasons for this, and, all in all, it may not lightly be brushed aside as a bad thing. In fact, I remember remarking on this aspect of the situation to a District Commissioner in Fiji, a Scot, who gave his opinion that it was this very nineteenth-century quality of the church in Fiji which made it an anchor for the Fijian Christians in a time of change.

It did appear that the cultural life of the Pacific Islander was nearer to the manners of early nineteenth-century England at its best than to the Americanised pattern of twentieth century life in Australia. I found it possible to conceive a contemporary Island congregation singing happily their own equivalent of the Victorian hymn:

The rich man in his castle,
The poor man at his gate;
God made them high and lowly
And ordered their estate -

All things bright and beautiful the Lord God made them all. For there was at least in Christian circles, an acceptance of clearly defined strata in an ordered society but an order which retained the quality of a family or household. For example the survival in the Tongan Church of elevated seating for the Royal Household, the chiefs and the Ministers of Religion did not jar, even if one might feel the squire's pew over against the free pews for the peasantry to be an anachronism in the twentieth-century church at home. Similarly, in Fiji we found the equivalent of "the chief seats in the Synagogue", where the great might be

viewed by the humbler as all performed their Christian duty in worship.

There are aspects of contemporary Pacific life which may properly be compared to the state of affairs in nineteenth-century England. It must be borne in mind that these three factors contributed to the situation which required the nineteenth-century Church to re-express her eternal Gospel as she proclaimed it in the twentieth-century.

UNIVERSAL EDUCATION.

The first of these was the introduction of universal education. In the Pacific Islands, the larger proportion of the juvenile population is to be found at school. On the whole, this education is neither free nor secular. Governments want all possible schools for the education of a youth which represents an even greater proportion of the total population than it does in the western world with its post-war population bulge. The Pacific countries having developed a fairly adequate system of primary education, those who have enjoyed it are demanding - and rightly so - opportunities for secondary education. Such secondary education as is provided tends to be academic and weighted on the side of the humanities. There are notable exceptions, such as the Derrick Technical Institute and the Rata Kandalevu School for boys in Fiji. In this latter school, the pupils are actually building their own school under the direction of the teachers - practical technical education indeed. Yet the Headmaster at RKS told me that he expected to have to close his engineering department because all his staff would be needed for the Derrick Institute. There as here, the urban areas reach out octopus-like to drag in anything successful established in the countryside.

Returning to academic secondary education, it is obvious that there must be greater facilities for the teaching of science. This will call for rethinking the way to present the Gospel to a people moving out into the scientific age. This cannot be delayed much longer. Already the Government is interested in the more scientific use of land, and the Church will soon discover that she has to answer new questions and face a new situation in her evangelical activity.

IMPROVEMENT IN HEALTH

The second point of similarity is found in the improvement in the nation's health, and particularly in the reduction of infant mortality. This latter fact is largely responsible for the population bulge in the under 21 and under 14 sections of the community. No longer does the Tongan father boast of the prowess of his

progeny by remarking. "He's a strong one, that one. He'll eat pork when he's seven months." Dietary is better understood, and hospitals are more numerous though still quite inadequate. The Church must still work in this area, and know that she must carry on with inadequate facilities and a greatly overworked staff. Even what seems the little she can do will make for a healthier people and therefore for a larger population.

When there is competition between better education and better health for a share of a very modest budget [in the Church as in government], it is never certain which will win out. In the continual debate - and it does pose a dilemma to those responsible - there may be less done on both sides. The Church has, and will have for a long time to come, a continuing responsibility to do what it can in the field of education and health. She will do this aware of, and I hope preparing for, the inevitable day when a healthy people will be in danger of neglecting prayer and an educated people will perhaps consider the application of Scientific knowledge to have eliminated the need for faith.

THE GROWTH OF URBAN COMMUNITIES

The third feature of the present situation follows from the other two. It is the growth of urban communities. Schools and hospitals naturally have a habit of springing up in the larger centres of population. Their presence attracts people to settle near them. For economic reasons, what little industry there is in the Pacific tends to establish itself in such areas, which are generally near shipping facilities. So that phenomenon of the nineteenth century, the rise of centres of large population, tends in miniature to appear in the Pacific.

The villager who goes to live in town inclines to feel himself a "big shot" and one of the earliest expressions of the swollen head is the rejection of religion or at least the withdrawal from church attendance. To a degree not known before the second world war, there are people on the streets during church service in all of these larger-than-village communities in the Pacific. Since tourism is big business, these Islands will endeavour to capture tourist trade. When one large liner's visit to Fiji can mean that tourists spend an estimated eighty thousand pounds in a single day, we cannot expect other Pacific countries not to build their tourist hotels in an endeavour to earn more money for the inadequate public purse. This again means the attraction of more people to the urban area. While it may realise more money to spend on public education, some Tahitians whom I met told me that tourism in their country was a menace to education. Those who come to the urban schools are attracted away from them by tempting offers from those who

conduct the tourist programmes. This only goes to show how complicated twentieth-century civilisation is and what it means to those who are reaching this point in their development when other parts of the world are preparing to enter the atomic age of the twenty-first century. Whatever happens is going to make the Church's task more difficult.

The Church must prepare for this change and expect it to happen not gradually but almost overnight. With this change will come the end of the nineteenth century Paradise, which pleased those who clung to the illusion that the nineteenth century church could be preserved for ever, and amused those who liked to inspect the nineteenth century church as a living museum piece. It is not for us or for them to bewail the inevitable; it is for us all to prepare for it.

Having said what I feel to be the most important thing about the Church in the Pacific, may I be permitted to add a few remarks by way of postscript. These are not unrelated to what I have already said, and even though they seem somewhat disconnected, they are linked together by keeping to the pattern of the emerging Church of the Pacific.

What worried me personally was that the smugness of the nineteenth century church about its divisions seemed largely to persist in the Pacific Church. I cannot but feel that we Europeans must accept great responsibility for that. There is hope in fact that two leaders [among others] have experienced what we call the ecumenical encounter, that is, they have talked within the family of God with their brothers from whom they are now separated. The Rev. Dr. John Havea of Tonga, and the Rev. Setareki Tuilovoni, President of the Methodist Conference in Fiji, have travelled widely, are distinguished graduates of their respective Universities, and are giving splendid leadership to the church in their respective countries. What I would underline is the fact that John Havea has come back to his country still essentially a Tongan, and Setareki Tuilavoni, in whose home we had the privilege to stay, remains a genuine Fijian. In men like these is the Church's hope. We must all pray for the healing of the breaches of the Church in the Pacific countries; Christ's prayer still speaks for them - "that they may all be one". To me this sorry spectacle served only to emphasise the need for us here to give ourselves more readily to work for the fulfilment of the will of God for the unity of His Church.

One very happy discovery was that, in Tonga, the revision of the Tongan translation of the Bible is to be a joint enterprise in which the Roman Catholic Church will be involved along with all other Christians. Having agreed initially on the continued use

of four particular words, complete liberty was accorded the translators. Bishop Rodgers spoke to me in terms of great gratitude and hopefulness concerning this enterprise. I understand that a similar situation exists in Fiji. Churches with a common scripture may well be drawn by the Spirit of God to live more closely into a single family.

THE COMING OF INDEPENDENCE

When I compared what happened in Fiji and Samoa to celebrate the coming of independence for the Church, I was driven to the conclusion that the Church ought always to anticipate and not follow the granting of political independence. Fiji is still politically a colony. I realise that her mixed population creates difficulties absent elsewhere in the Pacific. But the joy of independence was enhanced because, in the church, there was realised what was still to come in the State. In Samoa, I felt that, having achieved political independence, ecclesiastical independence was considered a little thing. I am sure we ought to have taken our courage in both hands and given the Church its independence earlier. The fact that Samoa chose a European as leader of the Church may well be due to the fact that there was not the degree of excitement over having church independence when political independence was already an established fact.

This mistake must not be repeated elsewhere. Unless the Church is in the van in granting independence, she forfeits any right she claims to lead in the matter of granting to men their God-given right of freedom.

Another feature of the Pacific Church, which we may easily overlook, is that, set in this area of Polynesia, Micronesia and Melanesia are a quarter of a million Indians who are permanently expatriate from their homeland; the vast majority of whom are non-christians. I used to think that the original bringing in of indentured labour for Fijian canefields was the act of Britain alone as she sought bigger profits for the European sugar grower. It took this visit to learn that the Fijians themselves were part of this programme in order to retain the services of their young men on whom they relied for tilling the village farmlands. It appears to be a matter of joint responsibility. Thus the Church in Fiji, which has only a minority of Indians in its membership has a responsibility to care for the Indian population. There is a missionary task for this Church within her own territory, and the way in which she discharges it may shape her destiny in the fifty years immediately ahead.

I was most impressed to hear Setareki Tuilovoni in his Presidential Charge remind his own people of their responsibility for the Indian Brethren in the Church and for their fellow Indian citizens beyond the Church. He also had the courage to remind his Indian christian brothers that they must be tolerant with their Fijian brothers, and not assume the attitude of superiority which so often characterizes feeling of inferiority in a minority. The Fijians face the same problem as citizens in their own country where the Indians outnumber them by two to one.

The Church in the Pacific has its problems. A Church without problems is a dead Church or a blind one. The days may soon come when the Government will undertake much of what that Church is now doing in the spheres of social welfare, particularly education and health. This should not worry the Church unduly. There will still be areas of service in the community where no-one else is particularly active. That is where the Church must act and show that her faith drives her to serve wherever service is needed.

The fate of these Churches must still concern the Australian Church. We are no longer to think of ourselves as their patrons but of them as our brothers. If this can really come to pass, and come to pass quickly, then a new era may well dawn for the Church of our Lord Jesus Christ within Australia and in the Pacific Islands.

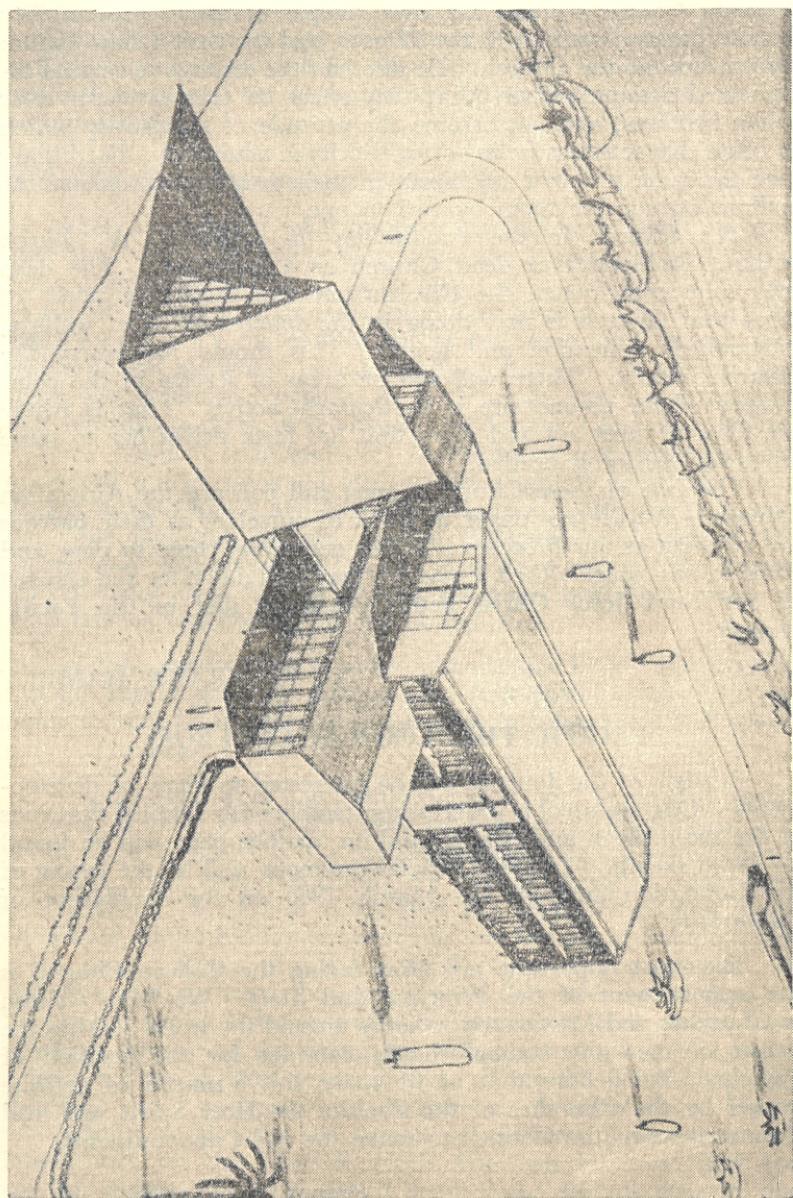
FRANK HAMBLY

PACIFIC THEOLOGICAL COLLEGE

Readers of the Journal will be interested to know of developments. Our architect is progressing steadily with detailed drawings of the main block and chapel; and on another page will be found an aerial sketch. The first official ceremony will be the laying of the foundation stone on 2nd March, 1965, by the Archbishop of Canterbury.

The most important task now facing the College Council is the appointment of the Principal and Staff. We have written to Churches and Missionary Societies around the world seeking the names of men the council should consider for the position of Principal. We believe that as we make this a matter of definite prayer by the Churches of the Pacific, the Holy Spirit will lead the members of the Council to make the right appointments.

CYRIL GERMON
Secretary of the College Council.



Architectural sketch of the Gothic Cathedral

“ROMAN CATHOLICISM TO-DAY” by H.M. Carson.

[London: Inter-Varsity Fellowship].

One of the important side-effects of the Ecumenical Movement has been the re-discovery of denominational convictions through the turmoil of inter-denominational dialogue. Argue with an Anglican and you will appreciate his position better but you may also believe more ardently in your own! Now that the Ecumenical Movement has entered the phase of serious encounter between the Protestant tradition and the Roman Catholic Church, we can expect not only the beginnings of honest confrontation of one conviction by another, but also a return by many on both sides to hostile dogmatic positions, which will bring to mind again the basic issues of the Reformation. If the Protestant-Roman Catholic dialogue produces a theological crisis for the Church, a wider concern for sound theology and right doctrine, then its benefits will be immeasurable.

“Roman Catholicism To-day” is a brief work which is intended as a warning for Protestants. The author, Vicar of St. Paul’s Church, Cambridge, England, surveys the spectrum of Roman Catholic doctrine from a conservative Protestant point-of-view and offers erudite arguments against the Roman position. He is particularly effective in refuting the dogma of Transubstantiation and the doctrine of the continual offering of Christ’s sacrifice in the Mass. Naturally there is plenty of scope for displaying the unscriptural bases for the excessive veneration of Mary and the doctrine of Papal Infallibility.

H.M. Carson’s polemic is generally impressive and well-documented. The author rightly feels that the ecumenical age has introduced the peril of mistaking the **Avant-Garde** of modern Roman Catholic thinkers [by no means fully accepted in their own Church] for proper representatives of Rome” doctrinal position. He is sceptical of the possibility of doctrinal reform within the Roman Church. Against this one has to set: [a] the already far-reaching changes introduced by the Vatican Council; [b] a proper appreciation of the fact that change in the Roman Church [as in the Protestant Churches] is bound to be a ponderously slow process; [c] a sound assessment of the fact that the current ecumenical ferment is breaking down barriers between Protestant, Roman Catholic and Orthodox brethren which have hitherto held back the reforming influence of the Spirit and the Word of God in the whole Church.

The use of Scripture quotations from the Douay Version may

indicate that the book is intended for Roman enquirers about Protestantism. The use of four chapters previously published in a magazine impairs slightly the unity of the work.

DAVID G. BOWEN

OUR CONTRIBUTORS

The Reverend Bruce J. Deverell is a Missionary of the London Missionary Society, stationed in Savaii, Western Samoa.

The Reverend Dr. Frank Hamblly, President-General of the Methodist Church in Australia, is Principal of Lincoln Theological College, Adelaide.

The Reverend Vavae Toma is Secretary of the Conference of Churches and Missions in the Pacific.

The Reverend Cyril Germon is Secretary of the Council of the Pacific Theological College, Suva.

The Reverend David Bowen is Principal of the Malua Theological College, of the Congregational Christian Church in Samoa.

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